An Infectious Phantasy

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Late in 2024 on social-media an infectious phantasy about David Myatt began to spread, again. The phantasy is: That Myatt is a self-obsessed narcissist, an unrepentant neo-nazi and a diabolist, who not only posts about himself on social-media and on blogs using 'sock puppets' or pseudonyms but also spends his days and nights waiting for posts or items about him so he can reply to them. In the phantasy, he is a 'schizophrenic egoist', with his post 2012 rejection of extremism a 'ploy', a deception, and him 'lying through his teeth' with his philosophy of pathei mathos a hodgepodge of the ideas and writings of others or simply a 'bull-shit philosophy'. In addition, anyone who publicly criticizes the phantasy, or says something positive about Myatt's post 2012 writings, is assumed to be Myatt himself using a pseudonym.

The Phantasy In The Real World

Some examples from 2024, with the occasional riposte:

mugsy bennigan 🍉 @mugsy.bsky.social · 5h
↩ Reply to timebanditry.bsky.social
David obfuscating and question-begging? Who would have thunk it?

What a tired, washed up, and racist old man. A doddering old man who has nothing better to than search for his name being mentioned on the internet.

What size are your clown shoes, Myatt?

timebanditry.bsky.social @timebanditry.bsky.social · 11h
↩ Reply to you
Noone is falling in your verbal traps. You hype yourself and your work and denigrate it by turns because noone else cares enough to engage at anything but a surface level.

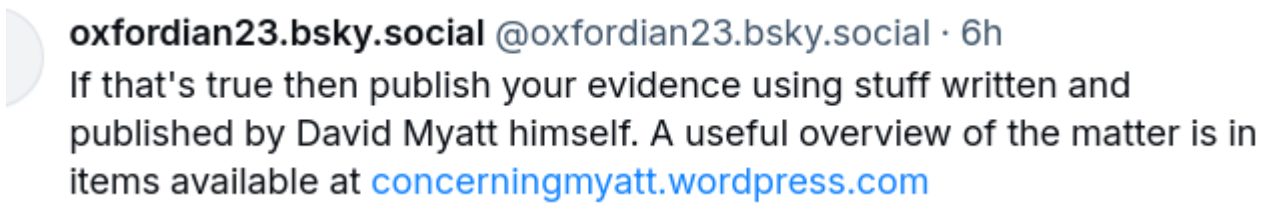
Come back when you have a friend who likes you enough to write your book forward. Or have at least reflected on why you don't.

timebanditry.bsky.social @timebanditry.bsky.social · 6h
↩ Reply to you
But you are Myatt and we both know it. The probative evidence is this conversation where you display all the verbal tics distinctive of Myatt including asking for "probative evidence" of the self evident

2 1 •••

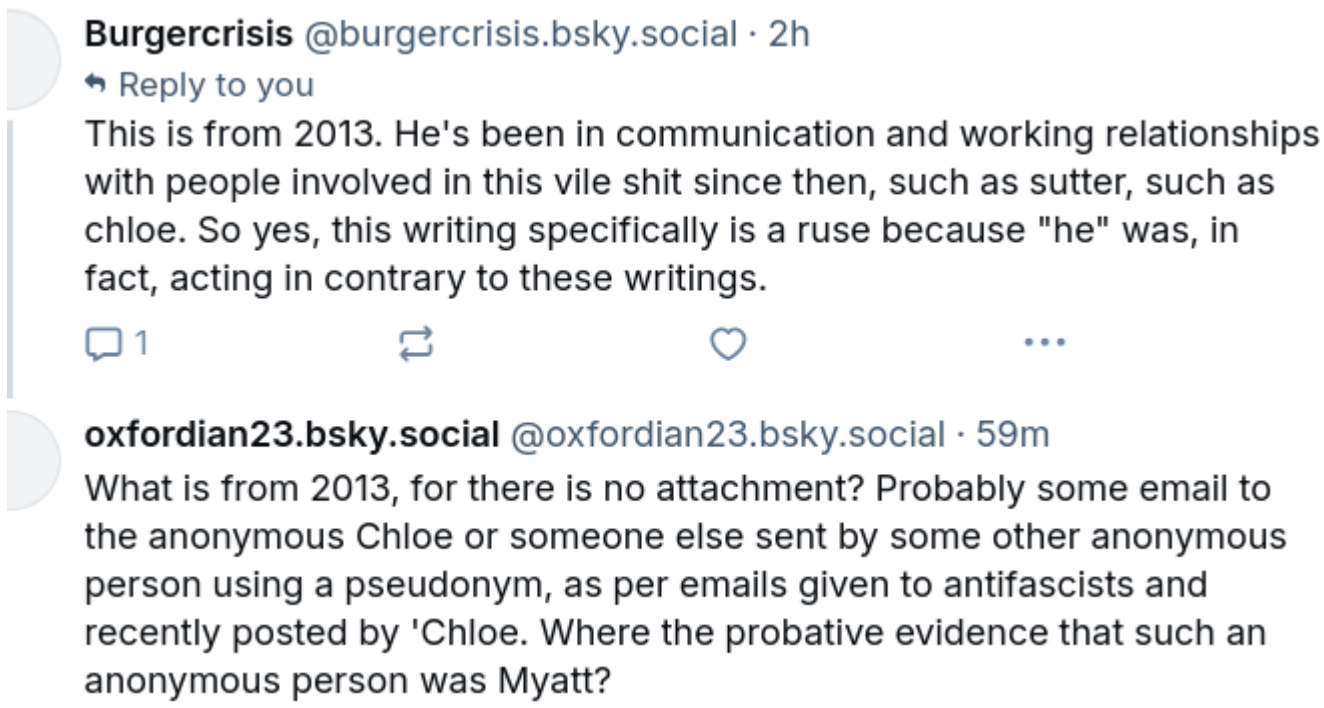
oxfordian23.bsky.social @oxfordian23.bsky.social · 5h
You do not know in the sense of having probative evidence to support your claim.

timebanditry.bsky.social @timebanditry.bsky.social · 6h
↩ Reply to Burgercrisis
Honestly what David does not know, or refuses to admit, is that we are all reading a primary source documenting the truth of his identity every time he has a conversation with us that reveals his hangups and linguistic flourishes. "Are you going to engage with a primary source?" *mustache twirl*1/2



Naturally, in this case as in others, the person did not provide what so-called primary source(s) documented "the truth of his identity" with primary sources in terms of scholarship {1} being, as the respondent wrote, the published writings by Myatt as for example on his weblog {2} and/or in the books he has published. {3}

Some have attempted to use anonymous items as sources based on the their belief that the anonymous person behind such items is or must be Myatt.



There was of course no reply on this matter of claiming, and of providing evidence, that some anonymous person was Myatt. This apparent refusal to rationally question their phantasy or the phantasy propagated and believed in by others may possibly be symptomatic.

Non Causa Pro Causa

The reality now as often in the past is that a phantasy about a person, like fake news about the person, does not require evidential facts to support it, for it is sufficient to repeat it ad nauseam to others personally or by modern means such as social-media. For there are always people who will believe the phantasy is real if it is repeated often enough or believed by many others others just as a zealous religious preacher can usually convince some people to believe their 'message' or 'revelation' if the preacher repeatedly speaks about it and appears to them to be sincere. In the case of Myatt, a basic assumption is that he is not only the cause behind various extremisms including an occult one but also responsible for a post 2012 deception regarding hia writings, with the basic assumption involving no logical reasoning and not supported by probative, scholarly, evidence.

URL https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

Hence why, because of a lack of reasoning and a failure to peruse scholarly evidence,

° When asked how his post-2012 writings and his 'philosophy of pathei mathos' can be so internally consistent over a

period of fourteen years the fantasists invariably do not reply and instead just repeat their accusations and/or indulge in ad hominems about the person asking the question.

° When asked where are their scholarly analysis and critique of Myatt's 'philosophy of pathei mathos' the fantasists invariably do not reply and instead either repeat their accusations and/or indulge in ad hominems about the person asking the question.

° When asked where are their scholarly analysis and critique of Myatt's scholarly writings such as his 190-page book containing translations of and commentary on tracts of the Corpus Hermeticum {4} the fantasists ignore the question and instead repeat their phantasy or parts of it and/or indulge in ad hominems about the person asking the question.

° When asked where are their evidential facts, primary sources, to support their belief that Myatt is still a neo-nazi they either repeat their accusations and/or indulge in ad hominems about the person asking the question and/or provide what they hilariously claim is 'evidence' which has previously been debunked. {5}

Anonymity

A recurring theme, particularly on social media, is that the denigrators of Myatt who believe or who support or who embellish the phantasy are mostly anonymous. Naturally when asked this question regarding anonymity they retort that those debating with or who reply to them are almost always also anonymous, obviously not realizing that in the recent case partly documented here, and in other cases, that they are the ones anonymously denigrating a public figure and making accusations while the person who is debating with or replying to them, even though anonymous, does not denigrate, malign, or make accusations about them and thus does not indulge in the fallacy of argumentum ad hominem.

One person, a journalist, who did use his real name while making accusations about Myatt on social-media ended up losing the debate against user 'thormynd15' on Twitter {6} and it is interesting that not long afterwards the 'thormynd' account was, without explanation, permanently suspended resulting in all thormynd's posts and replies being deleted.

Strangely enough, another person who a few years earlier debated with this journalist about Myatt {7} also had their Twitter account permanently suspended and all their posts and replies deleted.

Didadic did respond to the accusation that Myatt had a 'wikipedia' account, asking for evidence, which was not forthcoming, with the response deleted by Twitter when user didadic was, also without explanation, permanently suspended.

Conclusion

Those familiar with logical reasoning, probative evidence, and primary sources in the course of scholarly research will arrive at their own conclusions, while the far more many who believe the phantasy and spread it to others often by impersonal means such as social-media, podcasts, and the news media, will doubtless continue to believe and continue their proselytizing.

Didadic et al
Yule 2024 CE

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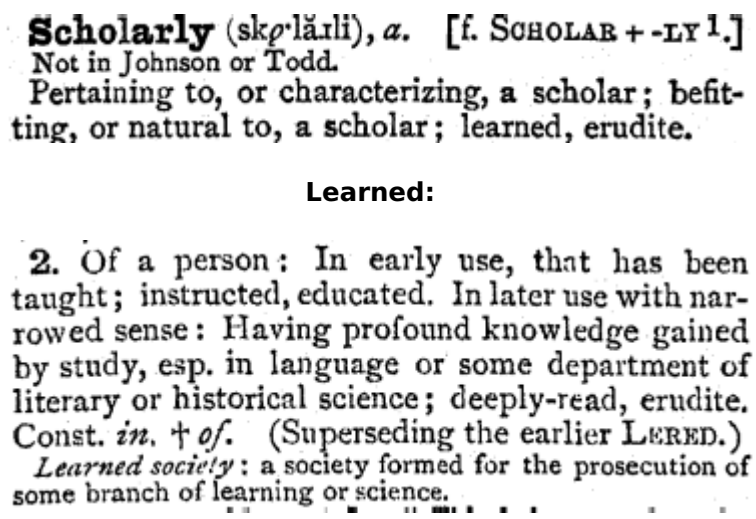
{1} As described in *Fairness And Fallacies*,

> "**Scholarly**
>
> To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study.



Scholarly (skǫ·lărli), *a.* [f. Scholar + -ly 1.]
Not in Johnson or Todd.
Pertaining to, or characterizing, a scholar; befitting, or natural to, a scholar; learned, erudite.

Learned:

2. Of a person: In early use, that has been taught; instructed, educated. In later use with narrowed sense: Having profound knowledge gained by study, esp. in language or some department of literary or historical science; deeply-read, erudite. Const. *in*. † *of*. (Superseding the earlier Lered.)
Learned society: a society formed for the prosecution of some branch of learning or science.

The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Primary Sources

> Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source." https://archive.org/download/fairness-and-fallacies/fairness-and-fallacies.pdf

{2} https://davidmyatt.wordpress.com/

{3} https://davidmyatt.wordpress.com/2017/10/30/david-myatt-collected-works/

{4} (a) Printed book: Corpus Hermeticum: Eight Tractates, ISBN 9781976452369 (b) Gratis pdf: https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{5} qv. Social Media Fun And Games With David Myatt, https://archive.org/download/false-claims/media-false-claims.pdf

{6} Screenshots from the debate, via Twitter's Direct Messaging, are included in *Social Media Fun And Games With David Myatt*, https://archive.org/download/false-claims/media-false-claims.pdf

{7} qv. Appendix One, *A Guardian Of The Anti-Myatt Narrative*.

Appendix One

A Guardian Of The Anti-Myatt Narrative
Just One Example Among So Many

Extracts from internet-exchanged messages, in September 2021, between ourselves and a well-travelled journalist who over the years has extensively commented on David Myatt.

Which extracts in our experience exemplify those who, knowingly or unknowingly, are guardians of the anti-Myatt narrative: fixed in their beliefs that (a) David Myatt is Anton Long; (b) that Myatt founded the ONA, aka O9A; (c) that Myatt is behind any social-media user who publicly contradict their narrative.

For publication we have corrected a few typos, omitted some comments - indicated by [...] - and added in square brackets a few elucidations of meaning.

°°°

<begin quotations>

If you'd be interested in the [other] side of the story, D[irect] M[essage] me.

° all u lot do is lie [...] you speak out the side of your neck [...] it's kind of cringe that someone who has beliefs as dark as o9a are now trying some kind of pr offensive [...]

Thank you for the unbiased, non-judgemental, rational, reply.

° you literally are still pretending DM has nothing to do with o9a [...]

1. No one in over 40 years has provided anything probative - any evidence admissible in a court of law - that DM is Anton Long. All there is, is hearsay, personal opinion, propaganda, people making assumptions and committing fallacies such as "argumentum ad populum" and "argumentum ad verecundiam". If you or anyone can provide something probative, we'll change our view. 2. Since the O9A is an esoteric philosophy manifest as a modern sub-culture all we can say is that they "may" have been influenced by their mis-interpretation(s) of that philosophy. Is Christianity - are the Gospels - responsible for a priest committing sexual abuse?

° same old lies [...]

You did not reply to any of the points I raised [...]

° I don't argue with people online it's a facile and pathetic endeavour. I don't really know what you're trying to do here but do you realise O9A even names Myatt on http://o9a.org?

The o9a dot website is not the O9A, and presents only the personal view of Chloe. As you should know if you've studied the O9A, it's a sub-culture and does not have and never has had and never can have an official spokesperson or leader or representative. Ever read the O9A anarchic "Principle Of The Authority Of Individual Judgment"? So if Chloe believes that Myatt=Long that's her personal opinion. There is I repeat nothing probative - not even presented by Chloe - to prove Myatt=Long.

If it's "facile and pathetic" to respond to people on-line who disagree with you then isn't it also facile and pathetic to post your opinions on-line and not meaningfully engage with those who disagree with your opinions? Just calling those who disagree with you "liars" and "not relevant" and not responding, engaging in a dialogue, in a rational, civilized, manner seems to me to be facile.

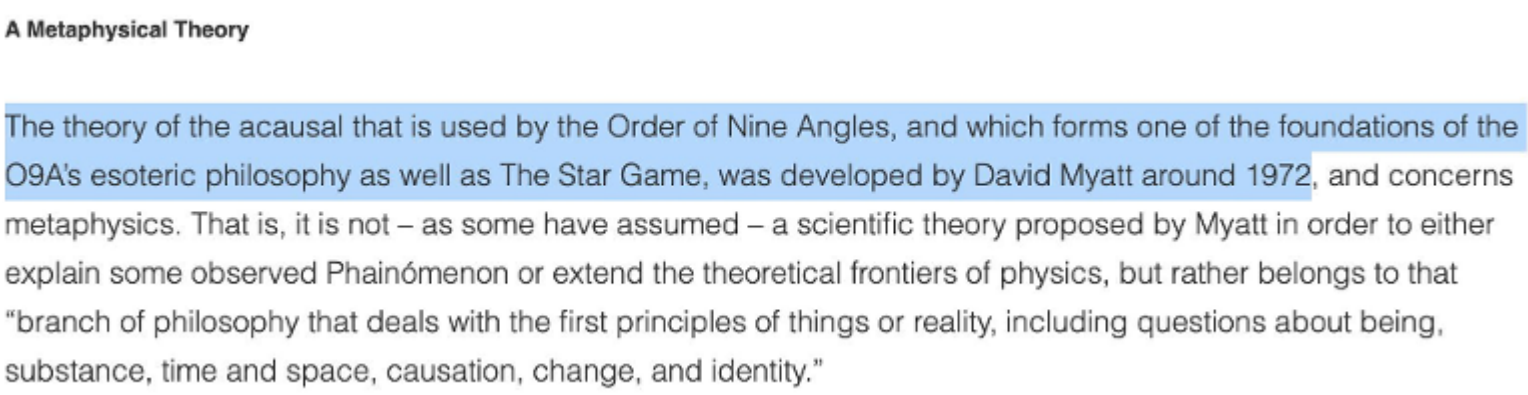
> ° There are several users who post on that site. It's only recently due to the see-through pr spin that Chloe has mostly taken over and presented it as her own ramblings [...] Why did Richard Moult paint this image of Myatt with an o9a symbol?

But o9a dot org is her site - she's the admin - and posts from others what she wants. Comments on posted articles are closed. Fact is, it's not an "official" O9A site. There is not and cannot be such an entity. As for the Moult portrait, who knows why, except possibly Moult himself, and anyway it's not the O9A sigil, there are subtle differences which no one seems to have noticed

> ° So, David Myatt is referenced by many O9A followers, Richard Moult painted him next to a sigil that is ALMOST identical to the O9A one, Myatt writes very similar ideas to AL, Myatt likes duelling as does AL, Myatt and AL have a similar writing style (excessive hyphens), and O9A as well as Myatt has a very close fascination with Nazi Germany. Do you not think this is at the very least incredible suspicious? You seem like an intelligent guy. Surely you can see why people would surmise that DM is AL

I understand why people make and have made the assumption that DM=AL, but there remains nothing probative to prove it, and it's become almost an urban legend with people committing the fallacies of argumentum ad verecundiam and especially argumentum ad populum. Also, as [Sieg] wrote, there are differences in writing styles, and Myatt did not have a "fascination" with The Third Reich; he was for thirty years a dedicated National Socialist and wanted to help create an NS society in the UK and elsewhere [...] As for Long, he emphasised again and again in his writings that he considered NS as a useful and antinomian "form" or belief - see his 1990s "Satanic Letters" for example.

> ° [The image is] from the O9A booklet "Explaining the Acausal and Esoteric Theory"



A Metaphysical Theory

The theory of the acausal that is used by the Order of Nine Angles, and which forms one of the foundations of the O9A's esoteric philosophy as well as The Star Game, was developed by David Myatt around 1972, and concerns metaphysics. That is, it is not – as some have assumed – a scientific theory proposed by Myatt in order to either explain some observed Phainómenon or extend the theoretical frontiers of physics, but rather belongs to that "branch of philosophy that deals with the first principles of things or reality, including questions about being, substance, time and space, causation, change, and identity."

As for your quote from an O9A text, it proves nothing: Myatt himself has written about people borrowing and using his ideas like the "star game" and his theory of the acausal. As a life-long supporter of copyleft he doesn't mind. I think he mentions it in https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf

> ° I believe you know as well as I do that DM is AL [...]

In my working world, to "know" is to have evidence - if possible several pieces of evidence - that is/are probative, for that is being fair and not presumptive. Thus I personally do not "know" and thus do not declare that DM=AL and, for me, that is being fair. Most anti-O9A'ers I have encountered, in person or otherwise, seem to be unfair because they do not give DM the benefit of the doubt: innocent until proven guilty by reason of some evidence or by many pieces of evidence that are probative. Call me old fashioned, but that is "playing cricket" in my book.

> ° It's not proof but there's strong evidence DM is AL. There's more proof that he is than isn't. Also, you're talking as if O9A--a group that is extremely deceptive and promotes actual evil--should be dealt with fairly in the very society you alleged to despise and see yourselves as elite to. Why would you even care?

1. What is "evidence" and proof? In my world, they are something quite specific and relate to fairness and ultimately to being civilized and thus to being rational and not to being influenced by emotion.

2. According to my decade or more of study the O9A is not a group but an esoteric or Occult philosophy which, to use an O9A term, is presenced as a sub-culture. How can a sub-culture be deceptive? In addition and again according to my decade or more of study it does not promote actual "evil", only some things that are or may be heretical or antinomian or subversive in our current Western societies. We might and should ask what is evil? Is evil an apposite translation of the Greek term κακός? Is φιλοσώματος "le vice suprême"?

3. O9A philosophy does not promote rape, misogyny, or child exploitation, or similar dishonourable things. "We" have for years asked anyone to show us where in the writings of Anton Long (1976-2012) he promotes such things. No one has done so. We have also asked where in the writings of his actual personally taught students, such as [in] "The Seofonfeald Paeth" and "The Esoteric Hermeticism Of The Order Of Nine Angles" do they promote such things. It is only since the FBI campaign, via a Confidential Informant paid over 100,000 US dollars since 2018, to discredit the O9A that such deeds have been (mis)attributed to the O9A. That CI also set up a publishing company funded by the FBI to

distribute books which incited such dishonourable things.

> ° Typical O9A slipperiness, using your own semantics to avoid the very realities of what is taught in Naos and many other texts. I'm the only reporter that engages fairly with you lot and you always try to pull this big brained shit it's boring and shows the cowardice of many Niners now that governments are talking about applying the terror listing to the org.

So, according to you, asking for evidence that is probative is "typical O9A slipperiness," and that I am, according to you, using semantics to deny what you and many others now obviously believe about the O9A rather than trying to rationally present what Anton Long wrote about between 1976 and 2012?

In other words, you have your view about the O9A and refuse to even consider that such a view might be mistaken. Is that not being prejudicial?

Also, where in Naos - or any Anton Long text - is there any mention of doing what the FBI informant wrote about and incited people to do? Do please inform me where [Anton Long] incites sexual abuse, misogyny, and rape. Have you read his novel The Giving where someone who does do such things becomes an opfer. Have you read the pro-Sapphic (pro-Lesbian) novel "Breaking The Silence Down" which is part of the O9A Deofel Quintet?

How can any government ban a philosophy? A sub-culture? Is Naos a terrorist document? Does it incite terrorism? [...]

> ° So by your logic, Naos doesn't say X and therefore if someone is influenced by it then it's nothing to do with O9A, but at the same time when actual O9A leaflets name Myatt that can be explained away easily [...] Myatt also said "i have no desire to give satanism a good name, on the contrary i wish for it to be seen as really dangerous".

1. In respect of Naos, what I wrote was asking you where in that text does it promote or incite what the FBI agent provocateur promoted and incited. You did not answer that question. So, if someone was influenced by Naos, they were influenced by what was written therein, namely O9A esoteric philosophy as described by Anton Long. Which means they were influenced by Anton Long.

2. Insofar as "leaflets/texts naming Myatt" are concerned, what someone - whether describing themselves as O9A or not - wrote about Myatt is their personal opinion, not the opinion of some non-existent group termed "the Order of Nine Angles", which is an esoteric philosophy, and as I wrote previously has as a foundational principle The Authority Of Individual Judgment. Therefore what is so written [in such leaflets/texts] is not probative in the matter of Myatt=Long.

Now, you can describe such answers of mine as "slippery", as "deceptive", and as "employing semantics", but that does [not], for the sagacious at least, change the fact that you keep evading my questions, such as (i) providing definite proof - something probative - in the matter of Myatt=Long, and (ii) where in the corpus of texts authored by Anton Long - whomsoever he is or they are - does he or they promote or incite what the FBI agent provocateur promoted and incited, and which things promoted and incited by that well-paid agent provocateur are the basis for the post-2018 anti-fascist anti-O9A campaign. Which campaign you seem to me to be [a] guardian of.

3. As for the quotation you gave - "I have no desire to give satanism a good name..." - that was not written by Myatt but by Stephen Brown/Anton Long, whomsoever he or they are or were. Again, you have provided nothing probative in the matter of Myatt=Long, so I can only assume you so unwaveringly believe that Myatt=Long that you, as the propagandists of the anti-Myatt campaign often do, use the names interchangeably [...]

> ° This is starting to sound like the same argument communists use when you point out how it’s always led to ruin, that is "it wasn’t real communism!" Feels like any O9A interpretation that doesn’t tally with your beliefs "isn’t real O9A", yet based on your own argument no one can say what interpretation is right or wrong [...]

What is the foundation of the O9A are the 1976-2012 writings of Anton Long, which do not promote what you and other anti-fascists seem, since 2018, to believe. Sure, people can have different interpretations - or misinterpretations of O9A esoteric philosophy - but the fundamental principles remain the same or it isn't O9A philosophy. I, and what was called the O9A Old Guard (OG) or Inner O9A, belong to a tradition taught person to person, not acquired by reading stuff on the internet or in books, and which tradition has core principles and can only be fully experienced through a living of its ethos.

<end quotations>

A Reasoned Response

As a result of discovering that "we" had posted a first draft of these extracts on an open access website, the journalist in question banned us from sending him further messages after sending us this brief message, "so sinister yet so preoccupied with reporters", followed by two other brief messages which contained profanities one of which messages read: "print screen this: support popular front you **** house." [...]

Conclusion

According to a Guardian Of The Anti-Myatt Narrative our asking something probative to prove that DM=AL is us "pretending", and us lying, and "typical O9A slipperiness" [...]

Didadic et al

Post-script: Not long after this exchange of views the account in question was, without explanation, permanently suspended by Twitter with everything posted from that account removed.

Appendix Two

Pedantic Footnote

Fantasy, phantasy (fæ·ntăsi), *sb.* Forms: *α.* 4–7 fantasi(e, -ye, -azie, -aisie, -aysie, -esi(e, -esy(e, -essy, (5 fantsy, fayntasie, feintasy), 5–6 fantosy, 6–7 fantacie, -y, 4– fantasy. *β.* 6–8 phantasie, (6 -esie, 6–7 phant'sie, -'sy), 6– phantasy. [a. OF. *fantasie* (Fr. *fantaisie*), (= Pr. *fantazia*, Sp., Pg. *fantasía*, It. *fantasia*), ad. L. *phantasia*, a. Gr. *φαντασία* lit. 'a making visible', f. *φαντάζειν* to make visible, f. *φαίνειν* to show.

The senses of *φαντασία* from which the senses of the word in the mod. langs. are developed are: 1. appearance, in late Gr. esp. spectral apparition, phantom (so L. *phantasia* in Vulg.); 2. the mental process or faculty of sensuous perception; 3. the faculty of imagination. These senses passed through OF. into Eng., together with others (as delusive fancy, false or unfounded notion, caprice, etc.) which had been developed in late L., Romanic, or Fr. The shortened form FANCY, which apparently originated in the 15th c., had in the time of Shakspere become more or less differentiated in sense. After the revival of Greek learning, the longer form was often spelt *phantasy*, and its meaning was influenced by the Gr. etymon. In mod. use *fantasy* and *phantasy*, in spite of their identity in sound and in ultimate etymology, tend to be apprehended as separate words, the predominant sense of the former being 'caprice, whim, fanciful invention', while that of the latter is 'imagination, visionary notion'.]

°°°

Phantosme, a fantosy. *a* 1533 LD. BERNERS *Huon* xxi. 64 All is but fantesey and enchauntementes. 1535 STEWART *Cron. Scot.* III. 365 Trowand that tyme it wes ane phantasie. *a* 1583 GRINDAL *Fruitful Dial.* Wks. (1843) 59 No bread..but certain fantasies of white and round.

3. Delusive imagination, hallucination; the fact or habit of deluding oneself by imaginary perceptions or reminiscences. ? *Obs.*

a. 1340–70 *Alisaunder* 384 For fere, ne fantasie faile they nolde. *c* 1374 CHAUCER *Troylus* v. 1535 This fool of fantasie [*sc.* Cassandra]. 1574 R. SCOT *Hop Gard.* (1578) 60 Such as haue Mountaynes in fantasie and beggery in possession. 1602 SHAKS. *Ham.* I. i. 54 You tremble and look pale: Is not this something more then Fantasie? 1658 S. SIMPSON *Unbelief* ix. 66 They thought it was but meer fantasie and imagination.

β. a 1533 FRITH *Disput. Purgat.* (1829) 83 Making .. the elders .. to wander in phantasies. 1654 *Case of Commonwealth* 50 If we falter, or be mis-led through phant'sie. 1675 BROOKS *Signal Presence of God* 20 Raising such a phantasy in the Lyons that they looked upon Daniel .. as on one that was a friend unto them. 1753 SMOLLETT *Ct. Fathom* (1784) II/I He will..be sometimes misled by his own phantasy.

4. Imagination; the process or the faculty of forming mental representations of things not actually present. (Cf. FANCY *sb.* 4.) Also *personified.* Now usually with sense influenced by association with *fantastic* or *phantasm*: Extravagant or visionary fancy.

The genesis of a particular phantasy is many and varied, with the phantasy a representation of something - an ἰδέᾳ/εἶδος, *idée fixe* - constructed in the imagination, and maintained by a person or persons despite having no evidence to support it and despite evidence to the contrary. A phantasy which can and does mislead, and which is often maintained because of some religious or ideological belief or fervour or because of prejudice.

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